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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to
"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Prof. John W. Mears again affirms, this time in the New York *Independent*, that he has no objections to the Oneida Community as an "experiment in the great problem of Coöperation."

The majority of the members of the old Icarian Community, recently dissolved by a decree of the courts, have reörganized under the name of the Icarian Community, and elected Eugene F. Bettannier, President, and A. A. Marchand, Secretary and Cashier; other names are given as Directors of Clothing, Industry and Agriculture.

T. Wharton Collins, of New Orleans, says, in an article on "The Bible and the Rights of Labor:" "There is a steady current flowing all through the Bible, from the first chapter of Genesis to the last chapter of Revelation, vindicating and demanding the rights of the poor against the cupidity and rapine of the rich and powerful, and against the extortions and extravagances of rulers and legislators."

The *Robcaygeon Independent* of Ontario says: "It is satisfactory to find that the discussion of Sociology, Socialism and Communism is occupying a very large share of public attention, and that these subjects and others of a kindred nature are no longer regarded as dreadful topics, only to be talked about by low and dangerous people, but are carefully and philosophically discussed in such magazines as the *Fortnightly Review* and by such persons as Professor Fawcett and Dean Stanley."

To avoid fluctuations in the price of bread and also the extortions of the miller and baker, the following plan was adopted in the reign of Henry III., and kept up till the beginning of the nineteenth century: "The assize of bread was set every week by the authorities in every borough and manor of England. The price of the bread was regulated by the then price of the wheat, a sufficient margin of reasonable profit being left to the baker and the miller. Offenders who sold too dear were punished by fine and the pillory."

The New York *Independent* acknowledges that it may have used language "that might be interpreted" as "desiring the extermination of the Oneida Community;" but affirms that the language was always used "in such connection as to show that its hostility was solely against the practice of promiscuity." "If the Community," it says, "would give up this one practice, we should rejoice in all the success their Socialism in property could achieve." Both Brother Mears and the *Independent* show a decided improvement in the tone of their discussions about the Oneida Community.

The formal opening of the new Coöperative store in Boston took place last week. Every purchaser at the new store will receive with his (or her) goods a voucher which, at the end of the first three months, will be called in and computed with all other vouchers received during the quarter. A percentage of dividend will then be paid back to purchasers as follows: If the purchaser be a stockholder, he will be credited with the profit on the goods purchased by him after deducting 6 per cent. interest and contingent expenses *pro rata.* If the purchaser be not a stockholder, he will receive one-half the net profit on his purchases, in cash.

In France the owner of property is by law forbidden to leave all to a single child, and thus attempt by entail to build up an aristocracy. He can only devise one-fifth of his estate. The rest must be equally divided between his children. We have in this country no laws of entails and primogeniture, but our Vanderbilts and other millionaires are constantly seeking to establish something of the kind by their wills, and the chances are that realizing danger from this tendency our working people will at no distant day insist on a law or constitutional amendment similar to that of France in respect to devises.—*Baltimore Standard.*

W. Goodwin Moody has been lecturing before the Social Science Club, of Boston, on "Individualism *vs.* Coöperation;" but he had nothing to say in favor of Coöperation, according to the Boston *Herald's* report. He declared that the great improvement which has taken place in machinery has resulted in a great excess of production. But, with greater productive power than ever before, there is also a greater amount of destitution. The remedy for this condition of affairs is to be found in applying the simple rules of equation; the hours of labor must be lessened, and labor itself made more attractive. When this is done a great blow will have been struck at all kinds of monopolies, and the wheels of industry again be set moving, to the mutual advantage of employers and employed. To do this, too, needs no revolution or reconstruction of society, for, once the right step is taken, then matters will adjust themselves.

Attention is frequently called to the fact that a large proportion of the land of England is owned by a comparatively few persons; but it does not perhaps occur to many of us that if our own rich men should choose to invest their wealth in land they could soon greatly reduce the list of American land-owners. The persons, for instance, named in the following table, could buy up a large part of the State of New York, if the price of land were as low as it is in some of the Western States:

Mr. Rheinlander	$3,000,000
James Lenox	5,000,000
Marshal D. Roberts	5,000,000
Moses Taylor	8,000,000
August Belmont	6,000,000
L. Roth & Stuart	5,000,000
Amos R. Eno	5,000,000
John Jacob & W. Astor	60,000,000
Mrs. A. T. Stewart	50,000,000
Wm. H. Vanderbilt	73,000,000
James Gordon Bennett	4,000,000
Fred. Stevens	10,000,000
Total	$234,000,000

WHAT IS, AND WHAT MIGHT BE.

IX.

GREAT BRITAIN.

As we passed from Russia to Germany, from an absolute despotism to a monarchy with some constitutional limitations, we have seen that Socialism lost some of its violent, revolutionary element, and took on a semi-economic character instead. So now, in passing from Germany to England, from a land where the rulers allow but little liberty of speech and action to one in which these inestimable boons are freely accorded, or rather have been thoroughly won, we again take a great step upward. Hostility between the government and the people entirely disappears, because the people govern themselves; not exactly as they do in republics, to be sure, but substantially. The history of England is so familiar to all, that we need not rehearse the steps by which the people have gradually modified their government from an almost unlimited personal rule by the sovereign to its present mild form. In the early days of the kingdom the Saxons held the lowest class of the people as *thralls* or slaves, and the Norman conquerors, in their turn, held the same class as *villeins* or slaves. The Saxon thralls and Norman villeins were actual slaves, being bought and sold like chattels. Their condition was fully as degraded and miserable as that of the Russian serf at a later day. Historians give the credit of the abolition of villanage to religion, and to the Roman Catholic church in particular. Macaulay says:

"It is remarkable that the two greatest and the most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silently and imperceptibly effected..... Moral causes noiselessly effaced, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villanage were detected by the curious so late as the days of the Stuarts; nor has that institution ever, to this hour, been abolished by statute.

"It would be most unjust not to acknowledge that the chief agent in these two deliverances was religion..... How great a part the Catholic ecclesiastics subsequently had in the abolition of villanage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant counselors of Elizabeth. When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ had died. So successfully had the Church used her formidable machinery, that, before the

Reformation came, she had enfranchised almost all the bondmen in the kingdom except her own, who, to do her justice, seem to have been very tenderly treated."

Hist. of England, Vol. 1, *p.* 20.

England is a very interesting study, not only to the politician and political economist, but to the sociologist as well. It is an old country, and has had a stable government and settled institutions for so many years that the principles underlying its political, industrial, commercial, and social systems have had sufficient time and protection to mature their legitimate results. These results are now well-defined, and if, on examination, we are forced to condemn them as unsatisfactory, our condemnation will necessarily include the systems themselves which have produced the bad fruits; for it is not probable that they will ever have a better chance to commend themselves than they have had under the British government. I will touch on several points with reference to the present condition of Great Britain; the government, industries, commerce, social condition, etc.

The government is now a hereditary, limited, constitutional monarchy. The powers, rights and duties of the sovereign are clearly defined in a formal compact made with the representatives of the people in Parliament, and are scarcely, if at all, greater than those of our President. The first part of the coronation oath administered to every incoming sovereign runs as follows:

"*The archbishop or bishop shall say:* 'Will you solemnly promise and swear to govern the people of this Kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?' *The king or queen shall say:* 'I solemnly promise to do so.'"

1 *Blackstone's Commentaries*, 234.

Parliament consists of the House of Lords and the House of Commons; and the House of Commons, elected by the people, is the leading power in the State. There are always two political parties in England, called variously the Whigs and the Tories, the Conservatives and the Liberals, or the Government and the Opposition. The Crown has a cabinet of advisers, at the head of which is the Prime Minister, who is really the acting head of the government, and is usually the leader of one or the other great political parties. England has no written Constitution, unless Magna Charta, the Petition of Rights (1628), the Bill of Rights (1689), and other compacts and statutes defining the relations of ruler and people, may be considered as such. But the matters usually included in written Constitutions are enforced on the ground of custom and usage. Take an example. The Earl of Beaconsfield is now Prime Minister. He has a strong working majority in the House of Commons. Now if he should suddenly lose favor and find himself often in a minority, the vote on some important proposition of his amounting to an expression of a want of confidence, the unwritten Constitution would imperatively demand that he should resign. Such a vote in the House of Commons is usually the occasion for a dissolution of Parliament and an order for a new election, or an "appeal to the country," as it is called. After such an adverse vote the Prime Minister waits upon the Sovereign, states the impossibility of his carrying on the government, and offers to resign the seals of office. Generally the resignation is accepted, the leader of the Opposition is sent for, a new Ministry is formed and a new Parliament determined on. Thus the majority of the people constitutes the acting government. The franchise has not yet become universal, there being certain property qualifications imposed in county and borough.

The population of Great Britain and Ireland was, in 1871, the year of the last census, 31,857,338. As the increase in the previous decade was over 2,000,000, we may safely assume the present population to be 33,000,000. Professor Leone Levi, an English statistical authority, has lately published some important statements as to the classification of the people according to their occupations. He gives the number of persons engaged in the various industries of the United Kingdom at 11,509,000, of whom 7,821,000 are males. This shows that only a little more than one-third of the population are actual bread-winners. The total number of the laboring classes is estimated at nearly 24,000,000, about half of them being engaged at home in housekeeping and caring for the producers. According to Professor Levi, there are 282,000 men employed in the professions, in the dock-yards, in the police and other civil services; 203,000 men and 1,849,000 women in domestic service; 689,000 men and 61,000 women engaged as commercial carriers; 1,721,000 men and 178,000 women employed in agriculture; and 4,926,000 men and 1,600,000 women in factories, mines and other industrial enterprises.

Great Britain is the leading commercial nation of the globe, but she is, commercially speaking, in a very bad way, the balance of trade having been heavily against her for a long term of years. The following exhibit of her foreign trade is taken from the *American Almanac* for 1879:

Year.	Total value of Imports.	Exports: Total value of British and Foreign and Colonial Produce.	Excess of Imports over Exports.
1861	£217,485,024	£159,632.498	£57 852,526
1862	225,716,976	166.168,134	59,548.842
1863	248,919,020	196,902,409	52,016,611
1864	274,952,172	212,619,614	62.332,558
1865	271,072,285	218,831,576	52,240,709
1866	295,290,274	238,905,682	56,384,592
1867	275,183,137	225,802,529	49,380,608
1868	294,693,608	227.778,454	66.915.154
1869	295.460,214	237,015,052	58.445,162
1870	303.257,493	244,080.577	59,176,916
1871	331,015,480	283,574 700	47,440,780
1872	354 693,624	314,588,8 34	40.104,790
1873	371,287,372	311,004.765	60,282.607
1874	370,082,701	297,650.464	72,432,237
1875	373,939,577	281,612 323	92,327,254
1876	375,154,703	256,776 602	118.378,101
1877	394,419 682	252,346.020	142.073,662

It will be noticed that the sharp increase in the excess of imports over exports for the last few years corresponds with the increasing financial depression during the same period. The reason is that England has been forced to import a greater proportion of her food supply, while her manufactures have been constantly losing ground in the markets of the world. American goods of many kinds are now sold in Europe where formerly England had almost a monopoly.

Great Britain's claim to be the richest nation on the globe is only disputed by France. In an estimate laid before the Statistical Society of London in 1878, by Mr. Giffen, her total wealth is set down at $42,740,600,000. Mr. Giffen calculates that while the population has increased at the rate of only one per cent. per annum, capital has grown at the rate of three to four per cent. At first thought it seems difficult to reconcile this statement with facts in the table of imports and exports. One would naturally suppose that a country which was constantly buying more goods than it sold would be steadily reducing its capital. But we must remember that England has more of the profitable carrying trade of the world than any other nation; that she has a vast surplus capital invested in the interest-bearing bonds of other nations; and that many of her colonies send in streams of wealth to the mother country.

One would also suppose that in a nation where the total wealth was increasing at the rate of three to four per cent. per annum, every man, woman and child ought to be comfortably situated. On the contrary, there is no country in which the gulf between the rich and poor is broader than in England. The trouble is in the method of distributing the gains. Victor Hugo has said that "England produces wealth admirably, but distributes it miserably." The way the land is held will give us some idea of the unequal distribution which has become established there.

CLASSIFICATION OF THE LANDHOLDERS OF GREAT BRITAIN.

From the American Almanac.

Owners of	No. of Owners.	Ex. of Lands. Acres.	Gross Estimated Rental.
Less than 1 acre,	816,294	179,348	£34,927,725
Between 1 and 10 acres,	131,454	508,006	7.871,430
" 10 " 50 "	76,109	1,827,698	7,352,761
" 50 " 100 "	27,052	1,878,088	4,682,347
" 100 " 500 "	34,684	7,383,718	15,355,533
" 500 " 1,000 "	5,625	3,900,419	7,691,075
" 1,000 " 2,000 "	3,310	4,634,549	9,094,127
" 2,000 " 5,000 "	2,402	7,372,568	11,525,818
" 5,000 " 10,000 "	831	5,701,593	6,566,129
" 10,000 " 20,000 "	382	5,248,785	5,302,189
" 20,000 " 50.000 "	169	4,988,804	3,277,217
" 50,000 " 100,000 "	47	3,220,554	777,534
100,000 acres and upwards,	25	5,113,500	785,022
No Areas stated,	6,945		
No Rentals stated,	124	2,570	2,842,192
Totals,	1,104,967	51,960,208	£118,051,105

It is stated that eight persons own more than 220,000 acres each, and that 1,700 persons own fully nine-tenths of the whole of Scotland. In the extreme north of Scotland the Duke of Sutherland owns more than a million acres, large tracts of which are set apart for deer parks. It will be seen from the above table that only one person in thirty owns land; and that the great majority who do possess it own less than one acre each, the average amount held by that class being less than one-fourth of an acre. The rich nobles own vast estates, and the law of primogeniture, by which estates descend to the eldest son, tends to prevent their being divided up.

In England there are three distinct classes that live by the culture of the land: 1, The landlord who owns the land but does not live on it, and whose rent represents the interest of purchase-money; 2, The farmer who hires the land and devotes his skill and capital to the production of crops; 3, The agricultural laborers, whose labor actually does produce the crops. Under this system the profit to the landlord is seldom over two per cent. per annum, which is less than could be had from the same amount invested in bonds; but a large landed estate gives a better social position, which is a great point with the nobility.

Next week I will try to show how these facts and statistics affect the social life of the people of Great Britain.

F. W. S.

(*To be Continued.*)

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXVII.

ADVANTAGES OF SOCIAL COMBINATION.

Reflecting and intelligent men cannot long remain blind to the immense economical and pecuniary advantages which must be the result of a judicious system of social combination. If one fire can be made to do the work of seven, it is a miserable waste to insist on maintaining the other six. If three cooks can provide meals for as many persons as it now takes ten to serve, our present arrangements are justly condemned for their extravagance. If the union of families can give every member the advantage of a well-selected library, an elegant picture-gallery, the use of spacious public saloons, admission to concerts, museums and spectacles, the convenience of good baths, gymnasiums, and all the means of preserving health, at a comparatively trifling expense, people will not be content with our present wasteful, unequal and unsatisfactory system. * * * And to talk of independence, of domestic privacy, among the poorer classes, in the present state of society, is a mockery. The poor woman, chained to her wash-tub or cooking-stove, in the miserable kitchens of civilization, fretted to death with half a dozen children, with no "help," is not a very attractive illustration of the isolated fireside. The scene is not much improved when the tired husband comes in from work, who perhaps has had recourse to the bottle to drown his wretchedness, which finds no relief at home. Things will be better managed in Association.—*Geo. Ripley.*

THE NECESSITY OF SOCIAL REGENERATION.

There is no Christianity in the social usages which condemn a large portion of immortal beings to ignorance, poverty, wretchedness and crime, and make no attempt to elevate them to a higher destiny. The Christianity of this age is not the Christianity of Jesus. The religion preached in our metropolitan churches is not that which warmed the hearts of those heroic men who once met for communion in an upper room at Jerusalem. The social creed of our Apostolic editors is not that proclaimed by him who declared that it was impossible for a rich man to enter the Kingdom of Heaven, and that whoever aspired to that boon must sell all that he had and give to the poor.

It is not because we wish to introduce anarchy, that we assert the necessity of a social regeneration. The present state is only anarchy more or less skillfully disguised. It is stamped with disorder, lawlessness, confusion. It gives the strong complete dominion over the weak. The unfortunate, the wretched, can find no adequate refuge under the vaunted protection of the law. The essential conditions of harmony are not found, and hence contention revels in courts and Congresses, fraud and oppression mark the customs of trade, hypocrisy nestles securely in the Church, and hatred and jealousy invade the sanctity of the domestic hearth. The advocates for a better organization of society would introduce beauty, symmetry, artistic order, in the place of these unutterable abominations. They would so elevate and purify the social condition, that the law of violence would give way to the law of love, that integrity of heart would banish deception and fraud, and that individual perfection would be manifested in the perfection of visible institutions. If this be the introduction of anarchy, if it be contrary to the letter or the spirit of Christianity, we ask, What would be the value of order or of religion, as set forth by the blind guides of the political press, who daily strain at a gnat and swallow a camel?—*Ibid.*

It is the faith of the Associative School, that it is in the power of man, and that it is an essential part of his destiny, to substitute on the earth, which the Deity has given him to cultivate and govern, the reign of truth, of justice, of peace, of industry, and of abundance, in one word the reign of good, for the reign of misery, of fraud, of oppression, of war, and of devastation, in a word, the reign of evil.

The perfect social state which we advocate may be

considered as an Order, in which all the individuals, families, and classes, shall have FREELY ASSOCIATED their activity for the production of Good, THE GOOD OF EACH AND THE GOOD OF ALL,—in opposition to the present state, in which individuals, families, and classes, intrenched in the narrow citadel of their own private interests, oppress and injure each other by their mutual struggles, to the great detriment of each and of all, of the individual and of society.

REVIEW NOTES.

FIRST ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR AND INDUSTRIES OF NEW JERSEY. Trenton, N. J., Naar, Day & Naar, Printers. 1878.

Several of the Northern States now have Labor Bureaus, and the Statistical Reports which they have published are of much interest and value. That before us is the first published by the New Jersey Bureau and covers only its operations from April 1st to October 31st of last year—the bill creating the Bureau not having been approved till March 27th, 1878; but it is an excellent Report, notwithstanding, and has attracted wide attention. Its compiler, James Bishop, Chief of the Bureau of Statistics of New Jersey, is evidently a man who can sympathise with the laborer as well as the capitalist, and is inclined, in his discussion of their relations, to rise above the view of the mere political economist. Speaking of the existing labor difficulties, he thus discourses:

"Immeasurable evil to the State and nation, irretrievable and indiscriminate losses, the poverty and demoralization of the working classes, form a combination of results traceable to the interminable labor conflicts, of which there is no parallel in history. By whomsoever and through whatsoever instrumentalities, successful mediation between employers and the employed is effected, in magnitude and importance the achievement will be unsurpassed, and the renown imperishable.

"The simplest and most effective solution we think has already more than once been referred to in this report, but its consummation is so far removed from human agency, that we fear it will not be favorably considered by the masses, and so will be eschewed as impracticable and inefficacious in the present exigency. *It consists in a radical change in the business intercourse between employers and employees wrought by the implanting in the heart of each an ineradicable principle of mutual forbearance, good will and absolute justice.*"

* * * * * * *

"The evidence is cumulative to sustain laborers in this attitude of self-defense, and it would seem to be a proper subject of thoughtfulness on the part of employers, whether their best interests would not be subserved by the substitution of a kindly and confidential demeanor toward their employees, for one that chiefly tends to perpetuate distrust and alienation. It must not be understood that we exonerate the laboring classes from sharing with their employers the culpability which has brought upon us this formidable and imperative need of compounding differences. We reiterate, that a change of heart, in the sense of mutual forbearance and self-abnegation, must supplant all present causes of irritation and bitterness. And at the risk of seeming to be unduly pertinacious in this view, we feel impelled by the most indubitable convictions to maintain that herein lies the incipient and predominant source of the labor perplexity. High authority requires of us to do justly, and to love mercy."

The following paragraphs discuss with moderation the subject of trades-unions:

"There are natural rights which inhere alike to employers and employees, and they are equally entitled to the privilege, in all fair and legal ways, to do the best they can for themselves. The employers' interest seems to be in keeping the prices of labor at the lowest point, while the interest of the laborer is clearly in the opposite direction. All know that neither party is independent of the other, although in the adjustment of prices of labor, the employer, who is supposed to possess capital, has the advantage of the laborer, inasmuch as his circumstances do not compel him as in the case of the laborer, speedily to make the best terms he can. There was an obvious necessity, therefore, for the laborer either to acquiesce in the dictation of the master, or to obtain the means for temporary support while negotiations were pending, from other sources, and this led to unions and combinations to sustain the laborers' cause.

"This was the attitude of the two parties many years ago, when trades-unions originated with us, and which have since become numerous and powerful institutions, and it is not likely they will be otherwise than long-lived. In Great Britain it is said there are quite two thousand unions, and that at least ten per cent. of the skilled laborers are enrolled among them. In this country the number, of course, is much less, but still enough in number and membership to perpetuate them.

"Since these unions are institutions to remain with us indefinitely, and are composed of classes who have rights no less sacred and defensible in justice, than those who sometimes in fact, if not in name, combine against them to depress prices of labor, so long as the deep-seated causes which called them into being are not removed, it is the part of wisdom and of sound public policy for all who do not look with favor upon them, to coalesce in union work of a more exalted character, and with higher aim than simply to advance material interests, viz.: *to elevate socially and morally the entire mass composing the labor classes* of our State. When the execution of this laudable purpose is honestly undertaken, we will guarantee the cordial coöperation of a very large proportion of those for whom such a boon is in reserve. And we feel assured that no other course of action will so soon relieve us, if not of organized unions, of the perpetually recurring anxieties and conflicts which they have hitherto entailed upon us.

"We feel constrained to say that, in our opinion, trades-unions are not in themselves necessarily an evil. Because they have been instruments of evil, and much malpractice is traceable to them in all countries, it is not wholly due to inherent faults of the system, but to allowing commanding spirits to gain the mastery over bodies of men predisposed to let others think for them and lead them to do very indiscreet and often very reprehensible things.

"We could recount many illustrations rendered familiar to all of us by the necessity of acquiescence in their results, of formidable organized combinations composed of an entirely different class of society for other and equally obnoxious purposes than to resist demands of labor, and which possess all the essential features to render them as distasteful to the public and irreconcilable with justice, as obdurate unionism is wont to perpetrate. The object of the former is artificially to augment profits on no less artificial capital, and the object of the latter is to augment undeveloped or unearned capital of the laboring man. The parallelism in the principles of morality would seem to be recognizable at a glance. In either case the wrong is not in the combination to achieve a specific object unattainable by other than associated effort, but in the nonpersuasive, compulsory spirit which predominates and of necessity sanctions coertion in the interests of the minority, to the obvious detriment of the majority. The injustice rests more palpably on the corporation combinations referred to, than on the labor combinations, because of the great disparity between the vast body of consumers made victims, and the small number of capitalist stockholders, benefited thereby.

"Amid all the arraignment and denunciation of the working class in the recent years, *it should not be disguised that they have had some very deplorable and untimely examples of immorality and high criminality on the part of men belonging to the non-labor class*, set before them, which, while they afford not the slightest semblance of palliation for excesses perpetuated by the other class, they have transpired at a juncture and under circumstances of intense aggravation. Our reference, of course, is to betrayers of trusts, premeditated misuse of individual and corporation funds, and unnumbered instances of malfeasance in office, embracing some felons notably high in church and State. In the case of frequent wrecking of insurance companies and savings-banks, poor people have seen their earnings stolen, and mercilessly wasted by unscrupulous and improvident officials. It is not to be wondered at that these evidences of demoralization in the higher classes have awakened feelings of intense disgust and alienation among the wage-labor classes, thus victimized."

(*To be Continued.*)

CURIOSITIES OF THE SCRIPTURES.

The learned Prince of Granada, heir to the Spanish Crown, imprisoned by order of the government for fear that he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible, and said to have been marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary hours:

"In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that is in the 9th verse of the CXIth Psalm. The 8th verse of the CXVIIth Psalm is the middle verse of the Bible. The 9th verse of the VIIIth chapter of Esther is the longest verse, the 35th verse XIth chapter of St. John is the shortest. In the CVIIth Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of CXXXVIth ends alike. No names or words with more than six syllables are found in the Bible. The XXXVIIth chapter of Isaiah and XIXth chapter of 2d Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and IIId chapter of Joel. There are found in both Books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books. The XXVIth chapter of Acts of the Apostles is the finest to read. The most beautiful chapter in the Bible is the XXIIId Psalm. The four most inspiring promises are John XIVth chapter and 2d verse, John VIth chapter, 37th verse, St. Matthew XIth chapter and 28th verse, and XXXVIIth Psalm, 4th verse. The 1st verse of the LXth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the VIth chapter of St. Luke, from the 20th verse to its ending."

THE RELIGIOUS SPIRIT IN SOCIALISM.

[From an Address by E. V. Neale at the Rochdale Workingmen's Club.]

While the politician has to deal with men as they are, social reform is a hopeless absurdity if it does not seek to make men better than they are. Now, to make men better than they are, the one efficient means is the religious spirit, which, therefore, while the politician is indifferent to it, forms the very soul of social reform.

I have said the religious spirit; a spirit carefully distinguished from what is commonly confused with it—the theological spirit—which delights in laying down dogmas incapable of proof, and substituting what it calls "faith," that is assent to these dogmas without evidence of their truth, in place of that loving, active trust, which is the essence of true religion. "What religion do I profess?" says the noble Schiller, in one of his epigrammatic stanzas. "None of all that you name to me, and why? From religion." So may it be with the social reformer. It is quite possible that he may hold aloof from any of the creeds formulated in the age and country where he lives. But if he is a true social reformer his spirit must be profoundly religious. For he must be one in whom the feeling of harmony and order predominates; one to whom strife and discord is intolerable; one who has an unshakable faith that the development of a universal harmonious order is the appointed destiny of mankind; and who is ready to devote himself to promote the spread of it as far as may be, with that steady disregard of personal motives which we find among men on whose minds any great idea has taken a firm hold. Such a character, if it be consistent with itself, must necessarily seek to establish within himself, and between himself and those with whom he is in immediate relation, the harmony which he desires to introduce in the wider world around him. His life will be—imperfectly no doubt, but yet honestly—a persistent attempt to act out that law of love of which the great Apostle of the Gentiles tells us that "it suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things"—that love which he tells us "shall never fail." This is the spirit in which the social reformer must work, if he is to work to any good purpose.

You may object to me, perhaps, that, to require for the social reformer such an ideal perfection is, in fact, to declare social reform to be impossible, since a long experience has shown that, however ready men may be to admit that the ideal is admirable, few will endeavor to attain it with a persistent energy such as the introduction of a system of social reform demands. I should admit the objection to be fatal, were it not for the introduction in social reform of a new mode of action hitherto untried for this purpose, namely, the collective action of bodies of men united by institutions which may embody as institutions ideas that the individuals may be individually too weak to follow efficiently, and so make easy what otherwise would be impracticable. The action of an institution—that is, of modes of collective action in producing a change of conduct among bodies of men who individually may be very little altered, could be illustrated by endless instances of human history. I will illustrate it by one case only—a case remarkable for the completeness of the effect, combined with the purely external character of the means which produced it. You may all probably have heard the saying, "The weakest must go the wall." But, I suspect, few know in what the saying originated. Why must the weak go to the wall? At the present day, from our actual experience, I do not think anyone could say. But go back to the state of things which existed in England two centuries since, and the reason becomes intelligible enough. Instead of the broad, well-sewered streets and convenient foot pavements to which we are accustomed, we should find ourselves in narrow streets without sewers, and with houses having no lines of gutters and pipes to carry away the water, but gable roofs, with projecting spouts between them, to throw the rain flowing from them off the walls of the houses into the street, where it ran along channels on either side of the raised causeways which occupied its center, and formed the only tolerably dry and clear passage along them. Toward the crown of these causeways the passengers thronged, mixed up with vehicles, everyone striving to keep away from the wet and nastiness near the walls of the houses, which, however, whenever the street was crowded, the weakest were driven to accept, as a lesser evil than the shoving they were exposed to in the center. Now, I venture to say, that if the whole machinery of religious teaching in that day had directed itself to enforce on the population the duty of not shoving under such circumstances, it would have utterly failed. To us there is no need of any teaching to enforce this duty of not molesting each other while we walk along the streets. Why? Because we are more disposed than our forefathers to submit to incon-

veniences for the sake of others? I fear not; the change is not in us individually, but in our surroundings. We walk along streets conveniently paved and well drained; beneath houses where the rain water is intercepted so as not to fall on us. The crown of the causeway has ceased to be a position of vantage, and we cease to struggle for it. Just so we should cease to struggle for countless other things, for which we struggle now, at our neighbor's cost, if we found, as I am satisfied that we might find it possible, by wise arrangements to attain the benefits we seek for ourselves, without cost to our neighbors, by our own exertions in a system of well regulated mutuality. And as the absence of the constantly recurring struggles for possession of the causeway has no doubt, insensibly tended to make men's manners to each other more obliging, and thus to improve their characters, so it will it be, I conceive, in a much greater degree with their better social institutions. An incalculable amount of the worst form of selfishness will disappear with the cessation of the circumstances which now constantly nourish it. The world may not have to boast of many more saints, but its crowd of sinners will be tuned up a good many pegs above their present point toward the pitch of virtue.

But, although social institutions, once founded, would thus work out in their members the character necessary for their preservation, and grow by their intrinsic superiority for satisfying the reasonable desires of mankind, till they gradually replaced the present system, it does not follow that they can be founded, unless the founders are largely influenced by the spirit which the institutions naturally embody.

AMERICAN SOCIALIST.

THURSDAY, APRIL 17, 1879.

PAYING COMMUNITIES NOT ALWAYS SUCCESSFUL.

II.

In our first article under the above title we referred to the Skaneateles Community, the North American and Wisconsin Phalanxes as examples of Socialistic experiment that did not fail through pecuniary embarassment, and especially instanced the first and last as having continued "paying" establishments till their decease, quoting in confirmation passages from Noyes's "History of American Socialisms." As, however, Mr. Ellis calls for more definite information (see his advertisement on our last page), we are induced to search the records more faithfully; but to keep our article within suitable limits we shall have to confine ourselves to a single experiment, and will take the Wisconsin Phalanx.

This Society was organized in the spring of 1844. In the *Harbinger* of Dec. 27, 1845, occurs "An Annual Statement of the Condition and Progress of the Wisconsin Phalanx for the Fiscal Year ending Dec. 1, 1845," signed by its President, Warren Chase—from which we take the following paragraphs:

The estimated value of property on hand is $27,725.22, wholly unincumbered; and we are free from debt except about $600 due to members, who have advanced cash for the purchase of provisions and land; but to balance this, we have over $1,000 coming from members, on stock subscriptions not yet due. The whole number of hours' labor performed during the past year, reduced to the class of usefulness, is 102,760; number expended in cooking, etc., and deducted for the board of members, 21,170; number remaining after deducting for board, 81,590, to which the amount due labor is divided. In this statement, the washing is not taken into account, families having done their own.

Whole No. of weeks' board charged members (including children graduated to adults), 4,234. Cost of board—provisions 44 cents, and 5 hours' labor per week.

Whole amount of property on hand, as per invoice, $27,725.22. Cost of property and stock issued up to Dec. 1, $19,589.18. Increase the past year, being the product of labor, etc., $8,136.04; one-fourth of which, or $2,034.01, is credited to capital, being 12 per cent. per annum, on stock, for the average time invested; and three-fourths, or $6,102.03, to labor, being 7½ cents per hour.

We call attention to the following facts set forth by President Chase in the above-quoted paragraphs:

1. That the Phalanx was a joint-stock experiment in which the rights of both capital and labor were recognized.

2. That every hour of labor was carefully recorded, and received its reward in wages—save five hours per week for each individual, which was included in the cost of board.

3. That one-fourth of the increase of property during the year gave to stock twelve per cent. per annum.

4. That three-fourths of the increase gave to labor seven and a-half cents an hour—which was fair wages for that time, and indeed more than fair, if we consider what it yielded to the laborer above the cost of board, which was only "forty-four cents and five hours' labor per week."

We think that every one will admit that here is proof that the Wisconsin Phalanx was for the year 1845, at least, "a profitable enterprise in a pecuniary point of view." How was it in subsequent years?

In the *Harbinger* of Jan. 9, 1847, the Annual Statement of the Wisconsin Phalanx for the year 1846 is printed, containing a detailed statement of the conditions, progress and experience of the society, with statistics of its property. The following paragraphs are taken from this second published statement, which, like the first, is signed by its President:

We have now one hundred and eighty resident members; one hundred and one males, seventy-nine females; fifty-six males and thirty-seven females over the age of twenty-one years. About eighty have boarded at a public table during the past year, at a cost of fifty cents per week and two and a-half hours' labor—whole cost sixty-three cents. The others have, most of the time, had their provisions charged to them, and done their own cooking in their respective families, although their apartments are very inconvenient for that purpose. Most of the families choose this mode of living, more from previous habits of domestic arrangement and convenience than from economy. We have resident on the domain, thirty-six families and thirty single persons; fifteen families and thirty single persons board at the public table; twenty-one families board by themselves, and the remaining five single persons board with them.

There has been 96,297 hours' medium class labor performed during the past year (mostly by males), which, owing to the extremely low appraisal of property, and the disadvantage of having a new farm to work on, has paid but five cents per hour, and six per cent. per annum on capital.

The amount of property in joint stock, as per valuation, is $30,609.04; whole amount of liabilities, $1,095.33. The net product or income for the past year is $6,341.84, one-fourth of which being credited to capital, makes the six per cent.; and three-fourths to labor, makes the five cents per hour. We have as yet no machinery in operation, except a saw-mill, but have a grist-mill nearly ready to commence grinding. Our wheat crop came in very light, which, together with the large amount of labor necessarily expended in temporary sheds and fences, which are not estimated of any value, makes our dividend much less than it will be when we can construct more permanent works. We have also many unfinished works, which do not yet afford us either income or convenience.

The statement for 1846 is less favorable than for 1845 for reasons given, such as "a new farm to work" and a light crop of wheat; but still the Phalanx paid five cents an hour for labor and six per cent. on capital; and an investment that yields six per cent. would not generally be regarded, we think, by capitalists as a poor one. Two systems of boarding arrangements prevailed, and the cost of board had slightly increased. But it was still so low that the laborer without a family could lay by quite a part of his wages, while the man with a considerable family could easily support himself and them.

The statement for the next year, 1847, is more favorable. It says:

The number of hours' labor performed during the year, reduced to the medium class, is 93,446. The whole amount of property at the appraisal is $32,564.18. The net profits of the year are $9,029.73; which gives a dividend to stock of nearly 7 3-4 per cent., and 7 3-10 cents per hour to labor.

"The Phalanx has purchased and cancelled during the year $2,000 of stock; we have also, by the assistance of our mill (which has been in operation since June), and from our available products, paid off the incumbrance of $1,095.33 with which we commenced the year; made our mechanical and agricultural improvements, and advanced to members, in rent, provisions, clothing, cash, etc., $5,237.07.

The statement for the year 1848 shows that the Phalanx continued to be a paying institution, thus:

The number of hours' labor performed during the year, reduced to the medium class, is 97,036. The whole amount of property at the appraisal is $33,527.77. The net profits of the year are $8,077.02; which gives a dividend to stock of 6¼ per cent., and 6¼ cents per hour to labor.

We find no statement for the year 1849, but the fact stated by Mr. Warren Chase, its principal manager during its entire career, that on the final settlement the members

"*Divided about* 8 *per cent. above par on the stock,*"

indicates that the Phalanx continued to be a paying institution to the last. Indeed, Mr. Chase condenses its history into these few words:—

"This attempt was *pecuniarily successful*, but socially a failure."

This verdict was evidently intended to cover its entire career. We are, therefore, forced to conclude, from the uncontradicted facts before us, that the Wisconsin Phalanx "*died while it continued to pay.*" Whether it "was a profitable enterprise in a pecuniary point of view" depends wholly on the definition given to the word "profitable." Some people would not call an enterprise profitable that did not pay high salaries to superintendents, high wages to workmen, and large dividends on the capital invested; others would call an enterprise profitable that paid moderate wages and moderate dividends. In this latter sense the Wisconsin Phalanx was profitable, paying moderate wages for every hour of labor, and dividends on capital ranging from six to twelve per cent. per annum—the lowest dividend being far better than people get nowadays when they invest their money in United States bonds!

Of the principal cause of the dissolution of this Phalanx we have already spoken. Its death-throes were brought on by self-interest, which took the form of speculation. The following paragraphs, bearing directly on this point, were written by its founder:

They [the Phalanx] had among their number a few men of leading intellect who always doubted the success of the experiment, and hence determined to accumulate property individually by any and every means called fair in competitive society. These would occasionally gain some important positions in the society, and representing it in part at home and abroad, caused much trouble. By some they were accounted the principal cause of the final failure.

In April 1850 they fixed on an appraisal of their lands in small lots (having some of them cut into village and farm lots), and commenced selling at public sale for stock, making the appraisal the minimum, and leaving any lands open to entry, after they had been offered publicly. During the summer of 1850 most of the lands were sold and most of the stock cancelled in this way, under an arrangement by which each stockholder should receive his proportional share of any surplus, or make up any deficiency. Most of the members bought either farming lands or village lots and became permanent inhabitants, thus continuing the society and its influences to a considerable extent. They divided about eight per cent. above par on the stock.

Many of the members regretted the dissolution, while others, who had gained property and become established in business through the reputation of the Phalanx for credit and punctuality, seemed to care very little about it. Being absorbed in the world-wide spirit of speculation, and having their minds thus occupied, they forgot the necessity for a social change, which once appeared to them so important.

These paragraphs, we think, clearly indicate why such societies as the Wisconsin Phalanx are not sure of permanency even when pecuniarily successful. Their joint-stock arrangement makes it easy for the members to divide their attention between inside and outside interests; and under such circumstances the free field of competition of general society offers, as we have shown, the superior attraction for men of intelligence and business capacity, and will draw them out of their joint-stock enterprises sooner or later, unless they are held by something stronger than self-interest.

CRITICISM OF CHARACTER.

The system of personal criticism as practiced among the Oneida Communists is not, I imagine, well understood even by many readers of the AMERICAN SOCIALIST.

We criticise one another, not to humiliate, but to encourage; not to excite evil-thinking, but to remove its causes; in short, not to destroy, but to save. In administering criticism both wisdom and grace are sought. The criticism most appreciated comes from those persons who are most respected and loved for true spirituality and earnest faithfulness to the truth. This class of critics, while keen to discern and earnest to rebuke evil, are equally wide-awake to perceive good in character and equally desirous of commending it. It is, in fact, by exalting the good elements, and suppressing the bad, that improvement in character is secured. Thus "evil is overcome by good."

We rejoice in our system of criticism. It is unrivaled in its power to eliminate a man's conceit; it can, in a very short time, reduce his egotism to zero. On the other hand, it can as quickly fill one's heart with true justification, peace and love. Whoever receives criticism thus given by truth-loving friends soon appreciates it for its good results upon his character. He knows that it "wounds but to heal." G. C.

SPRING BIRDS.

What a world of sentiment there must be among the feathered tribes if we could only understand their language. Think of that poor duck whose mate was shot the other morning on the creek in our meadow—killed close by her side. She was a widowed bride. This was a wedding journey. They were hieing to their summer-seat on the northern lakes, with their heads full of delectable thoughts and a blissful consciousness inside their breasts. They stop as happy travelers are wont to do at places of interest along their route, to dust themselves and take refreshment and excursions. O how cozy and sweet to be there all to themselves! When she flew in her fright, and flew and flew, and he did not rejoin her, what did she think? Did she turn back to seek him? Did she return to where they started? And will she find consolation in a second mate this season, or will she wear her weeds till another spring? Is she a duck of a duck—very beautiful and winsome? Alas, she may draw away another's mate, and then will happen the sorrow of the forsaken, which is worse than a widow's sorrow.

Imagine the tumult of passion in a feathered flock when mating time comes. If they could all pair by instinctive mutual attraction, things would go smooth enough, but that is not Darwinism. According to Darwin their attractions interfere as much as other peoples' do. One male bird, of plumage more brilliant or voice more melodious than the rest, can walk right into the hearts of any number of females, and disappoint a whole bevy by his choice. They have their "individual preferences and dislikes;" so Darwin says. Individual preferences and dislikes! Ah, there comes in the sentiment; there comes the chance for rapture and disappointment, exultation and chagrin, joy of possession, and heart-broken loneliness.

Do birds ever find themselves mismated—*incompatible*, as the fashion is to say? And the unmated, what becomes of them, for there must be a modicum of such? Do they sing in the morning? or do they envy the others and grow sour? Do some of them go into a decline? or do they ever poison themselves? Some of them may be shrewd enough to see that the connubial lot is not all honey, that it has its cares and anxieties and labors and vigils; and so they may conclude they are not so badly off after all. Breeding time over they will have society again. They will be part of a jubilant flock. They have missed the summer effervesence, but the serener pleasures of winter will be common to them, no doubt. Contentment is the best sentiment there is, high or low. D. U. V.

PHILANTHROPIC CONVENTION.

A sufficient number of the friends of Social Progress have seconded the proposition to hold a Convention to warrant the announcement that such a Convention will be held at Science Hall in New York, on or about the 20th of May next. The following call for this Convention is broad enough to embrace all the friends of humanity who desire to help promote the temporal wellfare of their fellow-men. It is desirable that as many persons join in making this call as can be secured within a limited time, as each name adds to its influence: all who are willing to aid in a work of this kind are invited to send their names to me at once, that they may be printed with the following call:

FRIENDS OF SOCIAL PROGRESS, who believe that our Social System and methods of doing business may be improved by an organized association of labor and capital, wherein each aids the other in finding constant and profitable employment; who see no good reason why willing, skillful workers should be compelled to stand idle and suffer want, while productive land is not cultivated, abundant material is not manufactured, and numerous factories with machinery and power are not used; who believe that all these may be and should be employed in producing the food, clothing, dwellings, furniture and other articles needed to make mankind comfortable and happy; and that our Social System—which fails to bring these elements together in such order and harmony as to supply the legitimate wants of humanity, but produces instead the deplorable condition of business that exists in our midst at the present time—is too imperfect and incomplete to be used by intelligent men, without an effort to change and improve it: You are respectfully invited to meet with us in a Convention, for the purpose of organizing an ASSOCIATION—devising and adopting a practical plan for relief; taking measures to carry it into effect, and demonstrate its feasibility and advantages on a scale sufficient to satisfy all reasonable doubts of its efficacy.

I trust that all readers of the SOCIALIST who believe that it is possible to improve the present condition of society, and are willing to help TRY and do so will send their names to be attached to the above call.

JOEL A. H. ELLIS.

Gunston, Va., April 12, 1879.

POKING FUN.

Prof. Mears, of Hamilton College, wishes it to be understood that the recent Syracuse Conference took no measures or adopted no resolution looking to the suppression of the Oneida Community. Following is the resolution in full as passed: "Resolved, that it is the urgent duty of the citizens of this State to take and to press measures for the suppression of the immoral features of the Oneida Community."

—*Rome Sentinel.*

Now, that begins to sound like something real. As the Conference and the committees and the ministers and the churches have been so profoundly quiet since the meeting, we had feared that nothing truly beneficial to the public was to result; therefore, this paragraph from the *Sentinel* comes to us with double encouragement. It is like a cool, refreshing drink after a long and wearisome journey in a desert, or a gentle shower to parched and withering flowers, to learn, as a result of that great hullaballoo—the speeches, the shutting out of reporters, the often expressed convictions of direct immorality, the majestic character of the conclave—that "it is the urgent duty of the citizens of the State," etc.; the inference being, that previous to that great boost toward notoriety secured by the Conference, good citizens didn't know what their duty was.

The mountain is thoroughly recovered; the mouse will be found in the resolution above quoted.

—*Syracuse Sunday Times.*

COMMUNITY ITEMS.

ONEIDA.

—Spring house-cleaning is in full force.

—The farmers have been sowing peas and barley.

—The children made 1,100 two-pound fruit cases during the play-hours of ten days.

—Angling has begun. Fishing-rods with small boys attached are seen going in the direction of the creek. H. prognosticates of the average boy that he will now

"Bait his hooks
And hate his books."

—During the last six months the high-pressure boiler, which has furnished steam for the main dwelling, has consumed 1,650 pounds of coal per day, at a cost of $3.30, while the low-pressure boiler, which warms the new building, has consumed but 1,300 pounds per day, at a cost of $2.20.

—Spring is here. True to the eternal fitness of things, our hearts beat in unison with the awakening pulse of nature. Under the revivifying influences which April never fails to bring it is pleasant to see invalids finding their way into the genial sunshine, where they take a new lease of life, and quicker steps and brighter eyes are everywhere telling that spring has come at last. The birds are singing it and the smiling flowers are swelling the glad refrain. An associate thus enthuses:

SPRING.

O fragrant Spring! I know you bring
Earth's tender flowers;
Their sunny smile shall long beguile
Our summer hours.

You bring again the April rain
When smiles and tears
Shall give earth's face the fleeting grace
Of childhood's years.

But more than these, O, bid each breeze
Bring faith and love!
No flowers more fair could angels bear
From fields above.

Then when, with song the days are long
In fields of June,
Strong hearts shall raise sweet hymns of praise
To nature's tune.

—Mr. Thacker has ordered two dozen fig-trees from Washington. He intends to bury the trees in the fall after the same manner that grape-vines are covered. This done, and it is claimed that our Northern climate is well adapted to secure the full development of the fig—much better adapted than the climate of Great Britain, where figs have been grown in the open air for more than three hundred years. Gen. Worthington of Ohio, after cultivating the fig for several years, says:

"It is quick grown, suits our climate admirably, is easily protected, is a sure bearer, and very prolific. The trees begin to bear when two years old, and when four or five they produce from the same area, with less labor, a greater and more certain crop than either potatoes or tomatoes. I like them best fresh from the tree, and often breakfast on them. The demand by the family is very great. The fig-tree is eminently *the* fruit for the cottager and villager, and when its merits and adaptability to our climate become known, it will be as regularly grown for family use all over the Ohio valley as either the potato or tomato."

It is a little difficult to credit all this; but we hope Mr. Thacker's experiment may prove it to be true. Those who would know more of fig-culture, or procure trees or cuttings, are referred to G. F. Needham, Washington, D. C.

—But a few miles distant from our Wallingford home there is a charming bit of noisy water and rocky woodland, known to all picnicers of southern Connecticut as the "Roaring Brook." The scenery there, which has fired the imagination of other poets, lately inspired the pen of our Mr. Seymour. His poem is too long to transcribe here entire, but we may quote a few verses at the beginning. It is called

ROARING BROOK.

AN IDYL.

Behold! a rocky ravine rifts
Yon mountain wall that skyward lifts
Its beetling brow of noble mien,
Crowned royally with laurels green.

And listen! hear the cataract's roar,
As evermore its waters pour,
As if to heaven the trembling air
Would waft a stricken mourner's prayer.

I enter now the narrow rift,
And, wond'ring, gaze where huge walls lift
Their lichened heights, between which pour
The seething waters evermore.

A refuge sweet from noontide heat
Is this for weary wand'rers' feet,
Where evermore, with echoing roar,
The brawling, falling waters pour.

I followed up with cautious tread
The streamlet's rugged sandstone bed,
And found the trap-rocks' stairs, so steep,
Down which the foaming waters leap.

The time-worn walls' majestic height,
The softened, "dim, religious light"—
The roar and dash the cataract made—
The gorgeous hues where sunbeams play

Upon its rising spray, and rare
Bright rainbow ribbons wreathing there—
These blending charms were well combined
To calm and soothe a troubled mind.

—Judging from the difficulty which everywhere exists in regard to arresting the spreading of various forms of disease from city to city and from village to country, it now seems to be a foregone conclusion that, among people living so closely as we do, one case of contagion must inevitably pass its virus from one to another through our entire ranks. Such was the liability a number of years ago; but for some time we have had wonderful luck in isolating and confining any infectious disease to the one person attacked. A case of this kind occurred quite recently. About two months ago one of our members went to New England for a few weeks' visit among relatives. While at the house of a friend a child who had the measles passed through the room where she was sitting. As she had never had the measles she took note of the incident and thereafter watched her symptoms. After waiting the usual length of time without perceiving any signs of the disease she started for home; but before reaching Oneida station she began to cough in an unusual manner. Accordingly, on arriving at O. C., she presented herself at one of the dormitory buildings situated at some distance from the main mansion, and sent for our physician to diagnose her case. He pronounced her symptoms to be the regular forerunners of measles, and immediately put her into quarantine. All communication with her quarters, except by persons who have had the malady, was effectually cut off, and disinfectants were freely used by nurses and friends. It would be no light affair to have a run of measles among fifty children, and if vigilance could save them we were resolved that they should not be carelessly exposed. They have thus far escaped most of the diseases which are generally considered inevitable in childhood. The patient's attack proved to be a light one; but she heroically remained in her prison till the time of giving was well passed, and is now about again as well as ever—having been the sole victim of measles in a family of three hundred.

STORY OF A MEMBER.

One and another of the O. C. at one time and another have entertained the family with the story of their life before membership. An autobiography of this kind, known to have been recently written, was called for last evening. It was that of Mr. J. L., one of the earliest members—in fact, one of the Putney emigration. It is not remarkable, and would have little interest to any but his friends only as it shows one of the variety of characters found available in our "Commu-

nity building;" on that account, simply, we give it a "review."

Mr. L.'s strong traits are bashfulness, unselfishness, faithfulness. He is a great worker, and is an amateur in everything he does—is inspired by pure love of excellent performance, without any sordid reference. In short, he gives all and asks nothing, as a Community enthusiast.

He was brought up in the city of Newark. His parents, he says, bequeathed to their children the fortune desired by Agar, neither poverty nor riches. Economy and frugality were habits and sentiments of the family. He was early put to work; made splint-matches and peddled them (antecedents of "loco focos"); was errand-boy in a store; delivered the *Daily Advertiser* to city residents; was assistant to the city surveyor—helping on the survey from which the first map of Newark was made, published in the first city directory; also on that of the New Jersey Central and Morris and Essex railroads. At fifteen he was bound out to a cabinet-maker; graduated at twenty-one, when he was able to make any kind of furniture from a milk-stool to a piano, and after which he was never in want of work. "On the day," he says, "I arrived at the age of twenty-one, the Newark cabinet-makers stood out on a strike. I had been summoned to attend their meetings, and did so, but so far as I was concerned the strike was nothing to me. My boss at once acceded to my terms and engaged me without my asking."

He relates several anecdotes of his boyhood, of which this is one:

"One day I was amusing myself swinging on the front gate. A young woman came along and accosted me, looking and speaking very prettily; asked whose little boy I was—my name and age; and then said she wished she could get a little boy to do some errands for her. If I only would she would give me a *quarter of a dollar*. I got permission from the folks and immediately was at her service. I went with her through many a street and called at many a house; at every house she gave a different name. She had me make the calls and obtain something for her, and help her carry what I got, till finally we brought up at my home, where I expected she would give me a quarter of a dollar as she promised; but she said she did not have it with her then, but if I would call on the morrow at the next-door neighbor's, where she said she was going to live, she would give it to me. The next day I called, and she was there, sure enough, but she did not have the change. I called there every day for a week with the same result; then she told me that it was not a quarter of a dollar that she promised me—it was a shilling. My patience was so far gone that I said, 'Give me a shilling then!' But no, she did not have even that. I called another week every day for the shilling, and then she said it was only sixpence she had promised me. I said, 'Well, then, give me sixpence;' but she did not have that. In a few days she left the place, for parts unknown, without paying me a cent. I then said, 'I would just like to *kill her!*'"

We quote again:

"It was during the time of my apprenticeship that I became the subject of religious conviction, and had therefrom much spiritual distress. I was pressed to seek the Lord and the way of life in earnest. When I became in earnest to seek the Lord *with my whole heart* my distress was taken away, and I had a sense of glory; my thoughts flowed rapidly; comforting passages of Scripture were applied to my heart; my peace was like that described as 'passing understanding.' Sometime after this I was invited with a comrade to attend a little sociable such as youths are wont to have. After we had had our entertainment and were taking leave at the gate we kissed the girls all around. This was new experience to me, and was accompanied with another wave of glory."

Here is a characteristic passage under the heading, "Music:"

"Not one of our family except my mother could tell one tune from another, and no one else could, I am sure, when *we* did the singing. I have always wished I could appreciate more this kind of noise."

He found chances and openings a plenty for his work, but we skip along. At one time, to give himself a change of scene he got employment in a ship-joiner's shop in New York, making mahogany doors. He tells this story about his matriculation:

"After being a few hours in the shop, a couple of young men came up to me, and one of them said, 'What is your opinion of a dove-tailed rooster?' I replied I did not know, but I guessed one of its feathers might do to stick in his cap! They laughed and withdrew, but soon returned and told me they were appointed to wait on me to receive my initiation fee. I at once took out my wallet and handed them $3.00, and told them to help themselves. After awhile they returned with a pailfull of lemonade, and treated all the hands on that floor. They also returned the money they did not use, and ever after they were all my good friends."

He bought some clothing once on credit, but he says as it was the first debt he ever contracted he resolved it should be the last, and so it was.

Mr. L. had a brother in the Putney Association, (S. R. L.), whom he visited in 1846, being then about twenty-three years of age. Afterwards he took to reading the Putney publications and formed acquaintance with some Perfectionists in Newark, particularly with Mrs. L. (a widow woman who was as rich in faith as she was poor in this world). "This acquaintance," he says, "touched my religious side, and was a hook in my nose which in time brought me round to Putney again." Of Mrs. L.'s influence he says:

"It gave me a peculiar, careless, trustful turn about money. I had never known want; it was easy for me to make money; I liked to do so for useful purposes, and it was in my make-up to be economical and forecasting; but never since my acquaintance with her have I had any ambition to lay up money. She used to say when she had but a copper in her bag, that she *carried the Lord's purse*, and was as trustful and happy as any heir of Astor could be. I imbibed her faith. I spent all the money I earned, giving it away liberally, thinking always to myself that there was plenty more where that came from, and that I, as well as the poor widow, carried the Lord's purse."

At length, at a criticial time when he had two other very advantageous opportunities to engage in business, S. R. L. sent him an invitation to come to Putney. "With the hook that was in my nose," he says, "I moved in the course of the least resistance, and went to Putney about six months before the dispersion." In the few months' interval between that event and their re-gathering at Oneida he found work in Boston. He was offered the foremanship of the shop where he was employed, to induce him to stay, but nothing could tempt him after he received word that he could come here. "I was like oil on water," he says, "and floated in a contrary direction to the current about me, making this port by an inward afflatus."

SPIRITUALISTIC NOTES.

There is a revival of interest in Spiritualism in London. J. W. Fletcher's lectures are thronged with people, while hundreds go away every night unable to gain admittance.

William Howitt, for many years a prominent English author, and a Spiritualist, died recently at Rome. He was the author of a valuable "History of the Supernatural in all Ages and Nations." His elder brother died on the same day and hour at his residence in Heanor, Derbyshire, England.

President Lincoln and his wife attended a Spiritual séance at the house of Mrs. Larue, of Georgetown, D. C., a short time before the emancipation proclamation was issued. Miss Nettie Maynard, a medium, was controlled by spirit-power, and in a state of trance made an impressive speech to President Lincoln urging him to issue the proclamation, bringing strong arguments to show its propriety, and assuring him that the Union forces should be uniformly victorious after he did so. When the girl came out of the trance she was so frightened at having spoken to the President that she ran out of the room.—*Baltimore Standard.*

J. W. Fletcher, the trance speaker who is attracting crowds to hear him in London, in one of his Sunday lectures last month was controlled to say:

"We here repeat that the more natural and pure your physical life, the more spiritual and exalted the spiritual condition will become. You stand aghast today at the idea that the spirits from the higher life can return to earth and take upon themselves human forms again; that they can leave their fair home, and again mingle with the world of men, to sorrow with the sorrowing, and rejoice with the happy. The law of materialization, which is the glory of the century, seems to confound the wisest and most learned among you, and yet this demonstration is but a reflection of a much grander law which may be realized by coming generations. If spirits, after certain development, can leave their sphere and come to you, so may you, by earnest and right living, take upon yourselves the law of spiritual conditions and roam through their world as they now visit this; you may, in fact, become spiritualized; the law of spiritualization is one of the possibilities of the future. You shall go to them as well as they come to you, and when the question is asked, 'Is there death?' we answer, 'No. The dwellers in the spirit world will influence gradually all the conditions of this life, until the earthly shadows of existence will one by one pass away, and the spirit of man become so sanctified by its life that it will no longer have anything to die for.' * * * * The sphere of transition is only a condition which the present earth-life renders necessary, in order to complete the work that should have been done here. Wherever you turn in this sphere, there is written in letters of living flame, 'Conquer self, conquer self, conquer self,' and here you must remain until you can say to every temptation which may come, 'I know thee now. Get thee behind me, Satan.' When you can say this, when you can put all things under your feet, and be true to the higher law of your being, then, and never till then, the gates of heaven swing open wide."

WOMAN'S TOPICS.

The late Mrs. Clarissa C. Cook, of Davenport, Iowa, left nearly $100,000 to a Home of the Friendless, in that city.

Ida Lewis, the American Grace Darling, has been appointed Keeper of the Lime Rock Light Station at a salary of $750.

A great deal of drunkeness, it is said, prevails among women at the present time, especially among the wealthy and fashionable classes.

It is rumored that Queen Victoria may visit Canada, and that the Prince of Wales is encouraging her to visit both Canada and the United States.

The Woman Suffrage Amendment to the Massachusetts Constitution passed the Senate by a two-thirds' majority, but failed in the House of Representatives by a vote of 82 to 85. Next time it will probably go through.

Miss Francis E. Willard, of Illinois, recently presented a petition to the Legislature of that State, signed by 110,000 names, asking that the right of voting on the question of the sale of intoxicating liquors be conferred on women.

A woman, Mrs. Mary E. Walton, solved the problem at which Edison failed—how to abate the noise on the New York Elevated Railroad. She simply put into use the device her father used in his blacksmith-shop. He set his anvil in a box of sand, and the ringing of the hammer-strokes was thereby very much deadened. "Mrs. Walton builds a box along the base of the rails and fills it with sand. It deadens the noise almost as much as it softens the roar of the street to cover the pavement in front of one's house with tanbark." The device has been patented, has been adopted by the Metropolitan Railway, and Mrs. Walton receives a fine royalty for her discovery.

Mrs. Ole Bull, wife of the distinguished violinist, some time ago gave a translation of a novel by Jonas Lie, a Norwegian novelist, entitled *The Pilot and His Wife.* This book was received with so much favor, that the talented lady has been induced to repeat the experiment, and has just published, through S. C. Griggs & Co., Chicago, a translation of another work by the same author. It is called the *The Barque Future, or Life in the Far North*, and is a story of adventure by sea and by land in the Arctic regions. Mrs. Ole Bull is an American lady, and her husband's "business man." She makes all his engagements, and attends to his money matters, a fortunate thing for the great musician, who cannot bring himself to understand practical affairs.—*Progress.*

MANNA AND QUAILS OF THE DESERT.

Mr. Grattan Geary, in his recent book describing his journey from Bombay to the Bosphorus, speaks as follows of manna and quails:

"Besides its petroleum springs, Kerkook is blessed with an abundance of manna, which descends with the dew at certain seasons, and covers the fields and trees. It is somewhat granular in substance, and in color is of a yellowish white. When collected in the early morning, it is hard to the touch; it is put in jars, and exposed to the rays of the sun, when it melts, and forms a substance not unlike cheese in appearance and consistency. In taste it is sweet like honey. Manna also falls at times in the neighborhood of Bagdad, and I tasted it there. I cannot say I should like to have to live on it alone, as the children of Israel had to do; but it seemed nutritious, and was by no means unpalatable. The manna which falls still further to the South, in the great Arabian desert, is said to be better than that which is found near Bagdad and at Kerkook. I was told that manna sometimes descends upon the country around Mosul, but not in any great quantities. Great flights of quails come to Kerkook in the beginning of the winter, and the birds, being for the most part young and unable to fly well, are easily caught, and they form a valuable addition to the food-supply."

AERIAL TELEGRAPHY.

Professor Loomis appears to be enthusiastically engaged in carrying on his experiments in aerial telegraphy in West Virginia. Aerial telegraphy is based on a theory that at certain elevations there is a natural electric current, by taking advantage of which, wires may be wholly dispensed with. It is said that he has telegraphed as far as 11 miles by means of kites flown with copper wire. When the kites reached the same altitude or got into the same current, communication by means of an instrument similar to the Morse instrument was easy and perfect, but ceased as soon as one of the kites was lowered. He has built towers on two hills about 20 miles apart, and from the tops of them run up steel rods into the region of the electric current. The Professor announces that he has recently discovered that the telephone can be used for this method of communication as well as telegraphic instruments, and that of late he has done all his talking with his assistant, 20 miles away, by a telephone,

the connection being aerial only. He claims that he can telegraph across the sea without other wires than those necessary to reach the elevation of the current. There seems no immediate probability, however, of our getting on without poles and wire and ocean cables.—*Cincinnati Commercial Review.*

ONE THING AND ANOTHER.

April is Marching up to May.

That negro exodus has ceased.

Can you give the rebel *Yiiiiiiiii?*

Cambridge pulled harder than Oxford this time.

Remember the English sparrow and eat him every time.

Cetewayo, the name of the Zulu king, is pronounced *Ketchwyo.*

That mixed occupation of Roumelia won't have Italy for one of its ingredients.

The French Deputies want to come away from Versailles and hold their sessions in dear old Paris.

The Western Union Telegraph Company is still contending in the courts for the strict privacy of telegrams.

Another child of Hawthorne has come into the field of literature as a novelist—Mrs. Rose Hawthorne Lathrop.

Man's affectionate companion, the exceedingly differentiated dog, has had a show at Gilmore's Garden, New York.

The sun keeps a going up and the price of coal keeps a coming down—the last decline in that article being about seventeen cents a ton.

Now get out your rakes and wheelbarrows, and repent of all those little sins against health and cleanliness which you committed last winter.

The landscape is a "motley" in brown and white, but that does not hinder the New Yorkers from getting strawberries from the South—got them more than a week ago.

Colonel Mapleson, the opera manager, has gone back to England with his singing-birds and women, after having had a very successful season of high art. A part of his glory is the $50,000 he made.

Buy some fig trees this Spring; tend them well, and in the Fall lay them down carefully and bury them as you do your grape-vines. If you do that, you can have fresh figs as surely as you have Concord and Delaware grapes.

"The Banker's Daughter," a purely original American play, has had a prosperous run of 138 nights and Saturday afternoons at the Union Square Theater, New York. An unprecedented success for an American play-wright.

John Taylor has been reëlected President of the Twelve Apostles and trustee of the Mormon Church. Up to this time no one with feet big enough has come forward to step into those enormous shoes left by the late Brigham Young.

Gordon Pasha, Governor-General of Southern Egypt, reports that the capture of all the slave depots is considered certain. The Egyptians, he says, killed ten chiefs and 2,000 men while following up a victory they had gained over the slave-traders.

It remains to be seen whether those partly evoluted beings, the soldiers and showmen, will be allowed to disfigure that triumph of art, the New York Central Park—the one by using it for a parade-ground, and the other by devoting it to the uses of a tiresome World's Fair.

Boston and St. Louis are both tiring of their attempts to teach drawing in their public schools. We would like to know whether it is the Philistines or the chosen people that are tired of this effort to develop the American till he has some parity with the German and Italian.

The Bulgarian Assembly is at work framing a Constitution. It has resolved that there shall be no censorship of the press—not even of religious publications. The election of the sixty-six additional members, who, with the present Assembly, shall elect a prince, has been fixed for the 27th inst.

The Presidents of the five trunk-line railways have announced their determination to enforce tariff rates on eastbound freights on the basis of twenty cents a hundred for grain from Chicago. They have again affirmed their faith in pools, and have confirmed the Chicago arrangement for a Joint Executive Committee.

The steamer Kangaroo was to leave London on the 7th with a submarine telegraphic cable, to be laid between Natal, South Africa, and Aden. The Natal and Zanzibar section will be open for business in July. This will put South Africa within a week's communication with London. The remainder of the line will be completed before the end of the present year.

Cornelius J. Vanderbilt, on coming into possession of a million or more dollars of his father's estate, has of his own accord paid the daughters of Horace Greeley over $61,000, principal and interest, for money loaned him by that rough and sympathetic journalist. Vanderbilt became bankrupt after these loans, and was not legally holden, but the end shows that the great editor was not wholly unwise.

The State of New York was troubled with the idea that her charitable institutions were conducted extravagantly. A special report has therefore been submitted to the legislature by Comptroller Olcott. It shows that Massachusetts got her insane well cared for at Northampton in 1877 for $183.72 per capita, while the same service costs New York $362.54 in one asylum, $365.59 in another, $431.14 in a third.

Many of the negroes fleeing from Mississippi bring old contracts with them, showing that they had been subjected to the most extortionate over-charges by the planters for rent and for nearly every service and article of necessary consumption. Molasses, $1.50 a gallon; meal, $2.00 a bushel; plug tobacco, $1.50 a pound; filling out a contract, $2.20; rent, $10.00 an acre, or quite as much as the land would sell for.

In France there are 184 persons to the square mile, while we have only eleven to the square mile, and yet we complain because there is so little land left for homesteads. By and by the Westward surge of population will cease, and then we shall pile up and have to cultivate the waste corners, as they do in Europe. When that time comes, every man can't afford to have a trundlebed full of little fellows and a chamber full of bigger ones.

Senator Windom, whose pet scheme is a Freedman's Territory, is of the opinion that it is the fear of "negro rule" which makes the Southern whites organize on the "color line." If this negro emigration could go on till the surplus of colored population was removed from the most densely peopled regions of the South, then the remaining negroes would be allowed to have rest, and this exodus would prove to be only a temporary interruption of prosperity.

W. H. Vanderbilt has disturbed our growing complacency by ordering 12,000 tons of steel rails from England. Inquiry into this affair shows that by paying a quarter more for English rails than he would have to pay for the American article, he got a rail guaranteed to last more than twice as long as any Yankee would warrant his to wear. The American makers of Bessemer steel now say they can make rails which they are willing to guarantee as durable as the English.

If you are essentially an actor masquerading around in the character of an honest man or woman and grim duty-doer, don't take it ill if we tell you so, and insist on pinning a bit of tinsel to you so as to let everybody know just what you are. Call yourself an actor, be an artist—that is laudable—get yourself a tent and set up a side-show. But don't come into our shops and offices and parlors and try to get our applause by passing off yourself and your little plays for real life and business.

General Fremont finds Arizona a very arid Territory, and he very naturally wants to secure a little more humidity. This he proposes to do by having the Government cut through a low-lying deposit brought down by the Colorado river, and thus let the Gulf of California into a dry interior basin some 130 miles long by 30 miles in width, and once a part of the Gulf itself. A Territory whose annual rain-fall is scarcely more than a third of what we have in New York ought to have a body of water to look at.

It is rather too late to imagine that we shall be able to bring all the negroes out of the South in time to affect the next census, and thereby deprive that short-sighted region of the additional Congressmen it has secured by the enfranchisement of the blacks. The National Emigration Aid Society, which has been organized at Washington, is working to this end, though. Senator Windom, of Minnesota, is its President, and it has an Executive Committee with some very industrious Republicans upon it.

Congress has been a month in session lacking a day. The House has passed the Army bill by a vote of 148 to 122, after striking out the clause allowing the use of troops at the polls, and in this shape it has gone to the Senate. The Republicans are resting in the hope that the President will surely veto it when it comes to him. Besides making some changes in its rules this is about all the work the House has done. The Nationals, with four exceptions, showed their true affiliations by voting with the Democrats on the Army bill.

Hon. Horace Maynard, our Minister to Turkey, has been home on a furlough. He says there is no society in Constantinople in our sense of the term, which with us "means the association of the sexes." There is no court there as in the other European countries. "The Turks with whom I came in contact in my official intercourse with the Government are men of fine appearance, dressed with scrupulous care, very neat in their persons, and exceedingly polite in their manners. They talk in low, pleasing tones. Many of them speak French, a few English."

Garibaldi went up to Rome the other day from Caprera. He was quite ill and helpless, and had to be carried on a litter from the cars to his carriage, a circumstance that greatly depressed the sensitive Italian populace. Before leaving Caprera he wrote a letter in which he says: "Italy owes gratitude to the royal house for having contributed to its unity, but it did not accomplish it alone. The country was more flourishing under its old tyrants than it is now." Notwithstanding all he has done for Italy he seems likely to die in a state of unholy, secular discontent.

California is having its own development—great landowners, hoodlums, sand-lot orators and the Chinese. The materialists are beginning to speculate on the possibility of its producing a new-style American. "In San Francisco, where fogs prevail, the young are plump, rosy-cheeked, handsome, rather indolent, and fond of pleasure, while those born and reared in the arid interior are somewhat like the Arabs—dark, slender and supple. "I don't think," says our Eastern journalist, "there will ever be a robust intellectual life in San Francisco, the climate is too equable. Music and the arts will flourish as they do in Italy."

The British are learning in South Africa that the Zulus stand killing wonderfully well. When these savages undertake to beat an English detachment, they beat it. The fact that they are slaughtered terribly by a knot of indomitable red coats doesn't count for anything when they are in the rage of battle. They have lately repeated their tactics at Isandlana, on a smaller scale, on the Transvaal, where 5,000 of them fell on a body of eighty English troops and destroyed sixty of them, the escape of the rest being due to an accident. It is likely that the English will have to depend less on courage and more on numbers and defensive works.

The death of Madame Patterson-Bonaparte takes away a prominent figure from among our small number of romantic characters. It was not easy to speak of her as plain Betsey Bonaparte—very Scotchy, substantially Presbyterian, beautiful in her youth, the possessor of a biting wit, and perfectly able to hold her own in a wicked, scrambling world. Her son Jerome, an old boy of fifty-three, got the consent of Napoleon III., in 1856, to be called a Bonaparte. If she had read all the articles written about her she would have been bored to death; as it was, she lived to be ninety-four, and died in the quiet enjoyment of a million and a half of dollars.

Dr. Samuel Miller, once a Confederate chaplain and Brigadier, and lately a professor of theology at Princeton, has been tried and suspended from the Presbyterian ministry for indulging in some little theological originalities, as he, no doubt, fondly supposed them. He was charged with teaching in his book, "Fetish in Religion," that the soul is not immortal—that at the death of the body it dies, becomes extinct, and so continues until the resurrection; that Christ, as a child of Adam, was personally accounted guilty of Adam's sin; and that there is but one person in the Godhead. He can work in his garden now and do a good many little jobs, while he either stuffs it out or gets ready to retract humbly.

It is all very nice for the Canadians to have a sprig of the royal family in that country. Blood of William the Conqueror, blood of the Plantagenets, blood of the Tudors, the Stuarts and the Dutch Kings, all there. It is fine as old China, old armor and mediæval manuscripts. Up to this point everything is delightfully emotional and lovely. But the other day the conservatives, who have the ascendancy in Dominion politics, wanted Lord Lorne to dismiss Lieutenant-Governor Letellier, of Quebec, for some of his partisan doings, and Lorne wouldn't do anything about it without first consulting the Privy Council at home. The Canadians don't like it at all. It makes the connection with the old country disgustingly practical.

We mentioned sometime ago that Italy had put in a word, saying to France and England that she must be allowed to have a hand in measuring out the destiny of Egypt. This posture of the nations has made the Khedive sensible that he is not at the mercy of either France or England, and, bankrupt that he is, he has lately made up a cabinet of his own, and given notice that he means to take his financial affairs out of the hands of the Franco-English receivers and manage the public debt himself. The French and English holders of the Khedive's indebtedness are a powerful body, and it is not very probable that their respective governments will consent to hazard the interest on that Egyptian debt. It must be very trying to the pious, polygamous Khedive to be so hampered by those mercantile and "double-entry" fellows from Europe.

New Hampshire, in changing from annual sessions of the Legislature to biennial, has had a sort of legislative interregnum, in which there was no proper body to elect a United States Senator to fill the place made vacant by the expiration of Mr. Wadleigh's term. The Governor of that State, not feeling clear as to convening the new legislature before its proper time of meeting, made a temporary appointment of Mr. Bell, under the constitutional clause providing for Senatorial vacancies. The question whether the gentleman from New Hampshire shall be allowed to take a seat in the Senate is a nice legal one, but not one of much political importance, and it has not, therefore, divided that body on strict party lines; and the Democratic editors have thus been able to point to the fact and say to the country, "See how statesmanlike and judicial our Senators are." Since the above was written, Mr. Bell has been admitted to his seat.

"Since the Turkish authorities removed ten years ago the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city and have built outside the walls in some cases entire streets of houses. Synagogues and Jewish hospitals have multiplied, and the German Jews have no fewer

than sixteen charity associations and twenty-eight 'congregations religieuses.' Two newspapers have been started. In the Rothschild and other hospitals 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish Government. It is said that the value at the gates of the city has increased more than tenfold, while the building and construction work of all kinds is carried on night and day. It is further reported that the immigrants, who to a large extent are from Russia, 'are animated by a religious enthusiasm of a very pronounced type.'"

Secretary Sherman has got through with his job of refunding the 5-20 bonds. On the first day of January last there were outstanding about $350,000,000 of those bonds, which bore 6 per cent. interest. These have been replaced by others bearing only 4 per cent. interest, making an annual saving in the interest charge, as long as the debt lasts, of about $7,000,000 a year. This cuts off one-third of the income of the hated bond-holder, and puts him relatively on afooting with the day-laborers and traders. The 4-per cents. are no longer obtainable on the old terms. Bonds of this denomination will, however, be obtainable as soon as the Secretary gets well at work calling in the 10-40 bonds, of which there are about $176,000,000 worth to be refunded. Mr. Sherman has already made a call for $10,000,000 of them. As one of the triumphs of this policy of refunding it is to be remembered that $59,000,000 of the 4-per cents. were subscribed for in a single day, the 4th inst. Of this sum, the National Bank of Commerce took $40,000,000.

The great permanency of Murray & Lanman's Florida Water gives a wonderful advantage over nearly all other perfumes; days and weeks after its application, the handkerchief or garment exhales a soft, rich fragrance, agreeable, refreshing and healthful.

We call the attention of our readers to the advertisement of a new book, "A Treatise on the Horse and his Diseases," published by B. J. Kendall, Enosburgh Falls, Vt. The book is full of valuable information, and as the price is only 25 cents, no horse owner can afford to go without it. The book can be had of the author, as above, or at this office.

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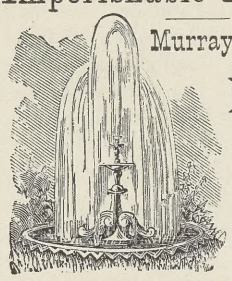

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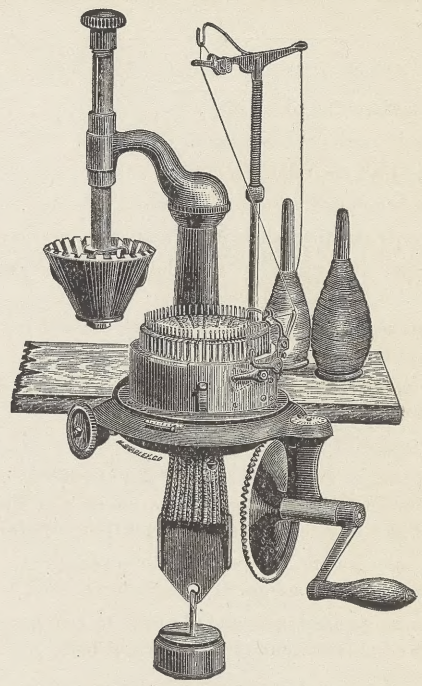

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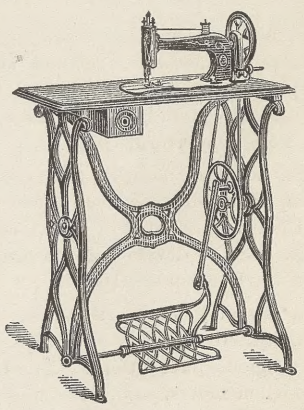

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